

A SPEECH
DELIVERED IN THE
STARR-CHAMBER,
ON WEDNESDAY, THE
XIVth of JUNE, MDCXXXVII.

AT THE CENSURE,

Of { John Bastwick,
Henry Burton, &
William Prinn;

Concerning pretended *Innovations*
In the CHURCH.

By the most Reverend Father in GOD,

WILLIAM,

L. Archbishop of Canterbury his Grace.



LONDON,

Printed by RICHARD BADGER.

MDCXXXVII.

A S P E C T

DELIVERED IN THE

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TO
HIS MOST
SACRED MAJESTIE,
CHARLES
BY THE GRACE OF GOD,
King of Great Brittain, France and Ireland
DEFENDER of the Faith, &c.

Most Gracious, and Dread Sovereigne



*Had no purpose to come in
Print, but Your Majesty
command's it, and I obey.
Most, sorry I am for the
Occasion, that induced mee to speake,
and that since hath moved You to com-
mand mee to Print. Nor am I igno-
rant that many things, while they are
spoken*

spoken and passe by the Eare but once, give great content; which when they come to the Eyes of men, and their often scanning, may lye open to some exceptions. This may fall to my lot in this particular, and very easily, considering my many diversions, and the little time I could snatch from other Imployment to attend this. Yet choose I rather to obey Your Majesty, than to sacrifice to mine owne privacy and content.

Since then this Speech uttered in publicke, in the Star-chamber, must now come to be more publicke in Print. I humbly desire Your Sacred Maiesty to protect mee, and is, from the undeserved Calumny of those men, whose mouthes are spears and arrowes, & their Tongues a sharpe sword. *Psal. 57.* Though as the wiseman speaks, their foolish mouthes have already called for their owne stripes,

stripes, and their lippes (and pannes)
been a snare for their soules, *Prov. 18. 6, 7*

*The Occasion which led mee to this
Speech is knowne. There have of late
beene divers Libells spread against the
Prelates of this Church. And they have
not beene more bitter, which is the shame
of these raging waves, than they are ut- *Jude ver. 13.*
terly false, which is Our happines. But
I must humbly beseech Your Maiesty to
consider, that 'tis not Wee onely, that is, the
Bishops, that are stricke at, but through
our sides, Your Maiesty, Your Honor,
Your Safety, Your Religion, is impea-
ched. For what safety can You expect, if
You loose the hearts of Your people? And
how can You retaine their hearts, if You
change their Religion into superstition?
And what Honour can You hope for, ei-
ther Present, or derivative to Posterity
if you attend your Government no better
then*

Shon

then to suffer Your Prelates to put this
change upon You? And what Majesty
can any Prince retaine, if hee loose his
Honour and his People? God be thanked 'Tis in all points o-
therwise with You: For God hath blessed
You with a Religious heart, & not subject
to change. And He hath filled You with
Honor in the Eyes of Your People: And
by their Love and dutifalnesse, He hath
made You safe: So that Your Maiesty is
upheld and Your Crowne flourishing in
the Eyes of Christendome. And God
forbid any Libellous blast at home from
the Tongues or Pennes of a few, should
shrivell up any growth of these good
Wee have received, and daily doe re-
ceive from God, many and great Bless-
ings by You. And I hope there are not
many that are unthankfull to You, or to
God for You. And that there should bee
none

none in a Populous Nation, even Enemies to their owne happinesse, cannot bee expected. Yet I shall desire, even these to call themselves to an account, and to remember, that Blasphemy against God, and slandering the footsteps of his Anointed are joined together, Psalm 89. ver. 50. For he that blasphemeth God, Where with thine Enemies have blasphemed Thee, and slandered the footsteppes of thine Anointed. will never sticke at the slander of his Prince; And he that gives himselfe the Liberty to slander his Prince will quickly ascend to the next highest, and Blaspheme God.

But then, as I desire them to remember, so I doe most humbly beseech your Maiesty to account with Your selfe too: And not to measure your peoples love by the unworthinesse of those few. For a loyall and obedient people You have, and such as will spare nor Livelyhood, nor
a Life,

Life to doe You service: And are joyed at
the heart to see the Moderation of your
Government and your constancy to
maintaine Religion, and your Piety in
Exempling it.

And as I thus beseech You for Your
People in generall, so doe I particularly
for the three Professions which have a
little suffer'd in these three most Noto-
rious Libellers Persons.

And first for my owne Profession, I
bumbly begge of your Majesty to thinke
M. Burton hath not in this many fol-
lowers, and am heartily sorry hee would
needs lead. The best is, your Majesty
knows what made his Rancour swell; I
say no more.

And for the Law, I truly honor it
with my heart, and beleeve M^r. Prinn
may seeke all the Innes of Court, (and
with

with a Candle too if he will) and scarce
find such a Malevolent as himselfe, an
gainst State and Church. And because
hee hath so frequently thrust mistaken
Law into these Pamphlets, to wrong
the Governors of the Church, and a-
buse your good and well-minded people,
and makes Burton and Bastwick utter
Law which, God knowes, they under-
stand not, (for I doubt his Pen is in all
the Pamphlets,) I doe humbly in the
Churches name desire of your Maje-
stie, that it may bee resolved by all the
Reverend Iudges of ENGLAND, and
then published by your Majesty, That
our keeping Courts, and issuing Pro-
cesses in our owne Names, and the like
Exceptions formerly taken, and now
renewed, are not against the Lawes of
the Realme, (as tis most certaine they

are not) That so the Church-Governors may goe on cheerfully in their due-
ne, and the peoples minds bee quieted
by this Assurance, that neither the
Law, nor their Libertie, as Subjects, is
thereby infringed.

And for Physicke, the Profession
is honourable, and safe; and I know the
Professors of it will remember that
Corpus humanum, mans body, is that,
about which their Art is conversant, not
Corpus Ecclesiasticum, or Politicum,
the Body of the Church, State, or Com-
mon-wealth. Baſwick onely hath been
bold that way. But the Proverbe in
the Gospell, in the fourth of S. Luke is
all I ſe ſay to him, Medice, cura teip-
ſum, Phyſician heale thy ſelfe. And
yet let me tell your Maieſtie, I beleeve
hee hath gained more by making the
Church

S. Luke, 4.
83.

Church a Patient, than by all the
Patients hee ever had beside.

Sir, both my selfe, and my Brethren
have been very coursely used by the
Tongues and pennies of these men, yet
shall I never give your Majestie any
sower counsell; I shall rather magnifie
your Clemencie, that proceeded with
these Offenders in a Court of Mercy
as well as Iustice: Since (as the Reve-
rend Iudges then declared) you might
have justly called the Offendors into
another Court, and put them to it in a
way that might have exacted their
Lives, for their stirring (as much as in
them lay) of mutinie and sedition.

Yet this I shall bee bold to say, and
your Majesty may consider of it in your
Wisdome; That one way of Government

is not alwayes either fit or safe, when the
Humors of the people are in a continu-
all Change. Especially, whẽ such men as
these shall worke upon your people, and
labour to infuse into them such malign-
nant Principles, to introduce a Paritie
in the Church or Common-wealth.
Et, si non satis suâ sponte insaniant,
instigare, And to spur on such among
them as are too sharply set already: And
by this meanes make and prepare all ad-
vantages for the Roman partie to scorne
Us, and pervert them.

I pray God blesse Your Majestie,
Your Royall Consort, and Your
hopefull Posterity, That You may Live
in happinesse; Govern with Weldom;
Support Your people by Iustice; Releeve
them by Mercy; Defend them by power
and

*and successe; And Guide them in the
true Religion by Your Lawes and most
Religious Example, all the long and
lasting dayes of Your Life: Which are
and shall be the daily prayers of*

MY LORDS
Your Sacred Majesties most
loyall SUBJECT,

AND,

Most dutifull SERVANT,
as most bound,

W. Cant.

and success; And God is in the
true religion by your own and most
Religious Example, all the long and
lasting days of your life: It bids me
and shall be the daily prayers of

Your Sacred Majesty's most
loyal subject,

A. N. D.

Most dutiful servant,
as most bound,

W. Com.



MY LORDS,



Shall not need to
speake of the infam-
ous course of *Li-
belling* in any kind :
Nor of the *punish-
ment* of it, which in

some cases was *Capitall* by the *Imperi-
all Lawes*. As appears* :

Nor how *patiently* some great Men,
very great Men indeed, have borne
Animo civili (that's *Sueton* : his word*)
laceratam existimationem, The tearing
and rending of their credit and repu-
B tation,

* *Cod. l.*

9. T. 36.

* *In Jul.*

c. 75.

tation, with a gentle, nay, a generous minde.

But of all *Libels*, they are most odious which pretend *Religion*: As if that of al things did desire to be defended by a *Mouth that is like an open Sepulcher*, or by a Pen that is made of a sick and a loathsome Quill.

There were times when *Persecutions* were great in the *Church*, even to exceed *Barbarity* it selfe: did any *Martyr* or *Confessor*, in those times, *Libell* the *Governours*? Surely no; not one of the to my best *Remembrance*: yet these complaine of *Persecution* without all shew of cause; and in the meane time *Libell* and rayle without all measure. So little of kin are they to those which *suffer for Christ*, or the least part of *Christian Religion*.

My Lords, it is not every mans
spirit

spirit to hold up against the *Venome* which *Libellers* spit. For *S. Ambrose*, who was a stout and a worthy *Prelate*, tels us, not that himselfe, but that a far greater Man than he, that's *K. DAVID*, had found out (so it seemes in his judgement 'twas no matter of ordinary ability) *Grande inventum*, a great and mighty invention, how to swallow and put off those bitter *Contumelies* of the *Tongue**: and those of the *Pen* are no whit lesse, and spread farther. And it was a great one indeed, and well besee-
med the greatnesse of *DAVID*. But *I think* it will be far better for me to look upward, and *practise* it, than to looke downward, and *discourse* upon it.

*In *Apol. 1.*
David. c. 6.

In the meane time I shall remember what an *Antient* under the name of *S. Hierom* tels me*, *Indignū est & præposterum*, 'Tis unworthy in it selfe, and pre-

Ad Ocean.
de Ferend.
Opprob.

postèrous in demeanour for a man to
bee ashamed for *doing good*, because
other men glory in *speaking ill*.

And I can say it clearly and truly,
as in the *presence of God*, I have done
nothing, as a *Prelate*, to the uttermost
of what I am conscious, but with a *sin-
gle heart*, and with a *sincere intention* for
the good *Government* and *Honour* of
the *Church*, and the maintenance of the
Orthodox Truth and *Religion* of *Christ*
professed, established, and maintained
in this *Church of England*.

For my *care of this Church*, the re-
ducing of it into *Order*, the upholding
of the *Externall Worship of God* in it,
and the setting of it to the *Rules* of its
first Reformation, are the *causes* (and
the sole causes, whatever are preten-
ded) of all this malicious *storme*, which
hath lowred so black upon *Me*, & some
of

of *my Brethren*. And in the meane time, they which are the only, or the chief *Innovators* of the *Christian world*, having nothing to say, accuse us of *Innovation*; *They themselves* and their *Complices* in the meane time being the greatest *Innovators* that the *Christian world* hath almost ever known. I deny not but others have spread more dangerous *Errors* in the *Church of Christ*; but no men, in any age of it, have been more guilty of *Innovation* than they, while themselves cry out against it: *Quis tulerit Gracchos?*

And I said wel, *Quis tulerit Gracchos?* For 'tis most *apparent* to any man that will not winke, that the *Intention* of *these men*, and their *Abettors*, was and is to raise a *Sedition*, being as great *In-cendiaries* in the *State* (where they get power) as they have ever been in the

B 3

Church;

Church; *Novatian* himselfe hardly greater.

Burton Apo.
p. 110.

Our maine *Crime* is (would they all speake out, as some of them do) that we are *Bishops*; were we not so, some of us might be as *passable* as other men.

And a great trouble 'tis to them, that we maintain that our *Calling of Bishops* is *Fure Divino*, by Divine Right: Of this I have said enough, and in this place, in *Leightons Case*, nor will I re-peate. Only this I will say, and abide by it, that the *Calling of Bishops* is *Fure Divino*, by Divine Right, though not all *Adjuncts* to their *calling*. And this I say in as direct *opposition* to the *Church of Rome*, as to the *Puritan humor*.

And I say farther, that from the *Apostles times*, in all ages, in all places, the *Church of Christ* was governed by *Bishops*: And *Lay-Elders* never heard
of

of, till *Calvins* new-fangled device at *Geneva*.

Now this is made by these men, as if it were *Contra Regem*, against the King, in right or in power.

But that's a meere ignorant shift; for our being *Bishops*, *Iure Divino*, by Divine Right, takes nothing from the *Kings Right or power over us*. For though our *Office* be from *G o d* and *Christ immediately*, yet may wee not exercise that power, either of *Order* or *Jurisdiction*, but as *God* hath appointed us, that is, not in his *Majesties*, or any *Christian Kings Kingdomes*, but by and under the power of the *King* given us so to doe.

And were this a good *Argument* against us, as *Bishops*, it must needs be good against *Priests* and *Ministers* too; for themselves grant that
their

their *Calling* is *Iure Divino*, by Divine Right ; and yet I hope they will not say, that to be *Priests and Ministers* is against the *King*, or any His *Royall Prerogatives*.

Next, suppose our *Callings*, as *Bishops*, could not bee made good *Iure Divino*, by Divine Right; yet *Iure Ecclesiastico*, by Ecclesiasticall Right it cannot bee denyed. And here in *England* the *Bishops* are confirmed, both in their power and meanes, by *Act of Parliament*. So that here we stand in as good case, as the present *Laws* of the *Realme* can make us. And so we must stand, till the *Laws* shall bee repealed by the same power that made them.

Now then, suppose we had no other string to hold by (I say suppose this, but I grant it not) yet no man
can

can *Libell* against our *Calling* (as these men doe) bee it in *Pulpit*, *print*, or otherwile, but hee *Libels* against the *King* and the *State*, by whose *Lawes* wee are established. Therefore, all these *Libels*, so farre forth as they are against our *Calling*, are against the *King* and the *Law*, and can have no other purpose, than to stirre up *sedition* among the people.

If these men had any other *intention*, or if they had any *Christian* or *charitable* desire, to *reforme* any thing amisse; why did they not modestly *Petition His Maiesty* about it, that in his *Princely wisdom* he might set all things right, in a *just* and *Orderly* manner? But this was neither their *Intention*, nor way. For one clamours out of his *Pulpit*, and all of them from the *Presse*, and in a most viru-

C

lent

lent and *unchristian* manner let themselves to make a *heat* among the people; and so by *Mutiny*, to effect that, which by *Law* they cannot; And, by most false and unjust *Calumnies* to defame both our *Callings* and *Persons*. But for *my part*, as I pittie their rage, so I heartily pray *God* to *forgive* their malice.

No *Nation* hath ever appeared more jealous of *Religion*, then the people of *England* have ever beene. And their *zeale* to *Gods glory* hath beene, and at this day is a great *honour* to them. But this *Zeale* of theirs, hath not beene at all times and in all persons, alike guided by *knowledge*. Now *Zeale*, as it is of *excellent* use, where it sees it's way; so is it very *dangerous* company, where it goes on in the
darke:

darke : a And these men, knowing the *Disposition* of the people have laboured nothing more, than to misinform their *knowledge*, and misguide their *Zeale*, and so to fire that into a *sedition*, in hope that they, whom they causlessly hate, might miscarry in it.

a You may see it in the Example of S. Paul himselfe, whose very zeale in the darknesse of his Understanding, which hee then had, made him persecute Christ and his Church Act. 22. 3, 4. And hee was very dangerous company then, for he breathed out threatnings against the Disciples, Act. 9. 1. So true is that of Saint Greg. Naz. Orat. 21. Ze-lus Iracundiam acuit: All zeale puts an edge to anger it selfe. And that must needs be dangerous in the darke.

For the *maine scope* of these *Libels* is, to kindle a *Fealousie* in mens minds, that there are some great plots in hand, *dangerous plots* (so saies Mr. Burton expressly) to Page 5. change the *Orthodox Religion* established in *England*, and to bring in, I know not what, *Romish superstition* in the roome of it. As if the *externall decent worship of God* could not bee upheld in this *Kingdome*, with-

out bringing in of *Papery*.

Now by this *Art* of theirs, give me leave to tell you, that the *King* is most desperately abused and wounded in the minds of his *people*; and the *Prelates* shamefully.

The King most desperately: For there is not a more cunning trick in the world, to *withdraw* the peoples hearts from their *Sovereign*, than to perswade them that he is changing *true Religion*, and about to bring in grosse *Superstition* upon them.

And the Prelates shamefully; For they are charged to *seduce*, and lay the plot, and be the *Instruments*.

For his Majesty first. This I know, and upon this occasion take it my duty to speak: There is no *Prince* in *Christendome* more sincere in his *Religion*, nor more constant to it, than the
King.

King. And he gave such a Testimony of this at his being in *Spain*, as I much doubt, whether the best of that *Faction* durst have done halfe so much; as his *Maiesty* did, in the face of that *Kingdome*. And this you my Lord, the Earle of *Holland*, and other Persons of honour, were eye and eare-witnesses of, having the happinesse to attend Him there. And at this day, as His *Maiesty* (by Gods great blessing both on him and us) knowes more, so is he more settled and more confirmed, both in the Truth of the Religion here established and in Resolution to maintaine it.

And for the Prelates; I assure my selfe, they cannot be so base, as to live Prelates in the Church of England, & labour to bring in the Superstitions of the Church of Rome, upon themselves and it. And if any should be so foule, I

do not only leave him to Gods *Judgement*, but (if these *Libellers*, or any other, can *discover* that his base and *irreligious* falsehood) to *shame* also, and severe *punishment* from the *State*: And in any *iust* way, no mans *hand* shall be more, or sooner against him, than *mine* shall be.

And for my selfe, to passe by all the *scandalous* *reproaches*, which they have most *iniuriously* cast upon me, I shall say this onely.

First, I know of no plot, nor *purpose* of *altering* the *Religion* established.

Secondly, I have ever beene farre from attempting any thing, that may *truly* be said to *tend* that way, in the least degree: And to these two I here offer my *Oath*.

Thirdly, if the *King* had a minde to change *Religion*, (which I know hee hath

hath not, and God forbid he should ever have) he must seek for other *Instruments*. For as basely as these men conceive of me, yet I thank God, I know my duty well both to God and the *King*: And I know that all the *duty* I owe to the *King*, is under God. And my great happinesse it is (though not *mine* alone, but your *Lordships* and all his subjects with me) that we live under a *Gracious* and a *Religious King*, that will ever give us leave to serve God first, and *Him* next. But were the daies otherwise, I thank *Christ* for it, I yet know not how to serve any man against the *Truth* of God, and I hope I shall never learne it.

But to returne to the businesse: what is their *Art* to make the world believe a *change* of *Religion* is endeavoured? What? why, *forsooth*, they say, there

there are great *Innovations* brought in by the *Prelates*, and such as tend to the advancing of *Popery*.
 I, Now that the *Vanity* and *falsehood* of this may appear, I shall humbly desire your *Lordships* to give me leave to recite briefly all the *Innovations* charged upon us, be they of lesse or greater *moment*, and as briefly to answer them. And then you shall clearly see, whether any *cause* hath bin given of these unfavoury *Libels*; and withall, whether there bee any shew of *cause* to feare a *change of Religion*. And I will take these great pretended *Innovations* in order, as I meet with them.

First, I begin with the *News from Ipswich*.

* *Page 2.* Where the *first Innovation* is, that the last yeeres *Fast* was enjoyned to bee
 without

without Sermons in London, the Suburbs, and other infected places, contrary to the Orders for other Fasts in former times: Whereas Sermons are the onely meanes to bumble men, &c.

To this I say *First*, That an after-age may, without offence, learn to avoid any visible *Inconvenience* observed in the former. And there was visible *Inconvenience* observed in mens former flocking to *Sermons* in *Infected* places.

Secondly, This was no particular *Act* of the *Prelates*; but the businesse was debated at the *Councell-Table*, being a matter of *State*, as well as of *Religion*. And it was concluded for no *Sermons* in those infected places, upon this *Reason*; That infected *Persons* or *Families*, knowne in their owne *Parishes*, might not take occasion upon those

D

by-dayes

by-dayes to runne to other *Churches*, where they were not knowne, as many use to doe, to heare some *humorous* men preach; For on the *Sundays*, when they better kept their owne *Churches*: the *danger* is not so great altogether.

Nor *Thirdly* is that true, that *Sermons* are the *Onely meanes* to *humble* men. For though the *preaching* of Gods word, where it is performed according to his *Ordinance*, be a great meanes of many good *effects* in the *soules* of Men; Yet no *Sermons* are the *only meanes* to *humble* Men. And some of their *Sermons* are fitter a great deale for other *operations*: Namely, to stir up *sedition*, as you may see by Mr. *Burtons*; for this his printed *Libel* was a *Sermon* first, & a *Libell* too. And tis the best part of a *Fast* to abstaine from such *Sermons*.

2. *The second Innovation is. * That* ^{*Pag. 3.} *Wednesday was appointed for the Fast-day, and that this was done with this intention, by the example of this Fast without preaching, to suppress all the Wednesday-Lectures in London.*

To this I answer *First*, that the appointing of *Wednesday* for the *Fast-day* was no *Innovation*. For it was the *day* in the *last Fast* before this : and I *my selfe* remember it so, above forty yeares since, more than once.

Secondly, if there had beene any *Innovation* in it, the *Prelates* named not the *day* ; my *Lord Keeper*, I must appeale to your *Lordship* : The *day* was first named by your *Lordship*, as the *usual*, and *fittest* day. And yet I dare say, and *swear* too, that your *Lordship* had no aime to bring in *Popery* ; nor to suppress al, or any the *Wednesday-Lectures*

in London. Besides, these men live to see the Fast ended, and no one Wednesday Lecture suppressed.

* Page 3.

3. The third Innovation* is, that the Prayer for seasonable weather was purged out of this last Fast-booke, which was (say they) one cause of Ship-wracks and tempestuous weather.

To this I say, First in the Generall; This Fast-booke, and all that have formerly beene made, have beene both made, and published by the command of the King, in whose sole power it is to call a Fast. And the Arch B. and Bishops to whom the ordering of the book is committed, have power under the King, to put in, or leave out, whatsoever they thinke fit for the present occasion; As their Predecessors have ever done before them.

Provided

Provided that nothing be in contrariety to the *Doctrine* or *Discipline* of the *Church of England*.

And this may serve in the *General* for all *Alterations*, in that or any other *Fast-booke* or bookes of *Devotion* upon any particular occasions, which may and ought to *vary* with severall *times*, and we may, and doe, and will *justifie*, under *His Maiesties power* all such *Alterations* made therein.

Secondly, for the *particular*. When this *last booke* was set out, the weather was very *seasonable*. And it is not the *custome* of the *Church*, nor *fit* in it *selfe* to pray for *seasonable* weather when we *have* it, but when we *want* it. When the *former booke* was set out, the weather was *extreame ill*, and the *Harvest* in *danger*; Now

the Harvest was in, and the weather good.

Thirdly, 'tis most *inconsequent* to say, that the leaving that Prayer out of the *booke of devotions*, caused the *Skipwrackes* and the *Tempests*, which followed. And as bold they are with *God Almighty*, in saying it was the *cause*: For sure I am, God never told them, that was the cause. And if *G O D* never *revealed* it, they cannot come to know it; yet had the *Bishops* beene *Prophets*, and foreseene these *Accidents*, they would certainly have *prayed* against them.

Fourthly, Had any *Minister* found it *necessary* to use this *prayer* at any one time during the Fast, he might with ease, and without danger, have supplied that want, by using that *prayer* to the same purpose which is in the Ordinary *Liturgy*. *Fifthly*,

Fifthly, I humbly desire your *Lordships* to weigh well the *Consequence* of this great, and dangerous *Innovation*. The Prayer for faire *weather* was left out of the *Book* for the *Fast*; Therefore the *Prelates* intend to bring in *Popery*. An excellent *Consequence*, were there any shew of Reason in it.

4. *The Fourth Innovation* * is, *That* *Pag. 3. *there is one very usefull Collect left out, and a Clause omitted in another.*

To this I answer *First*, As before; It was *lawfull* for us to alter what we thought fit.

And *Secondly*, since that *Collect* made mention of *Preaching*, and the *Act* of *State* forbad *Sermons* on the *Fast dayes* in infected places; we thought it fit, in pursuance of that *Order*, to leave out that *Collect*.

And:

And *Thirdly*, for the branch in the other, w^{ch} is the *first Collect*, Though God did deliver our forefathers out of *Romish superstition*, yet (God be blessed for it) we were never in. And therefore that *clause* being *unfittingly* expressed, we thought fit to passe it over.

* Page 3.

5 *The fifth Innovation* * is, That in the *sixth Order* for the *Fast*, there is a passage left out concerning the abuse of *Fasting* in relation to merit.

To this I answer. That he to whom the ordering of that *Booke* to the *Presse* was committed, did therefore leave it out; Because in this *Age* and *Kingdome* there is little opinion of *meriting* by *Fasting*.

Nay, on the contrary, the contempt and scorne of all *fasting* (save what *humorous* men call for of themselves) is so

so ranke , that it would grieve any Christian man to see the necessary Orders of the Church concerning Fasting, both in Lent, and at other set times, so vilified as they are.

6. The Sixth Innovation * is, That * *Pag. 3.*
the Lady Elizabeth and her Princely Children are dashed (that's their phrase) out of the new Collect, whereas they were in the Collect of the former Booke.

For this First, The Author of the *Newes* knowes full well that they are left out of the Collect in the Later Editions of the Common Prayer-Book, as well as in the Booke for the Fast. And this was done according to the Course of the Church, which ordinarily names none in the Prayer, but the Right line descending. Yet this was not done till the King himself commanded it; As I have

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to

to shew under *His Majesties hand*.

Secondly, I beseech your *Lordships* to consider, what must be the *Cōsequence* here: The *Queene of Bohemia* and her *Children* are left out of the *Colled*, therefore the *Prelates* intend to bring in *Popery*; For *that* (you know) they say is the end of all these *Innovations*. Now if this be the end and the *Consequence*; Truly the *Libellers* have done very dutifully to the *King*, to poyson his people with this conceit; That the *Lady Elizabeth* and her *Children* would keepe *Popery* out of this *Kingdome*, but the *King* and his *Children* will not. And many as good offices as these have they done the *King* quite thorow these *Libels*, and quite thorow his *Kingdoms*. For *My part*, I honour the *Queene of Bohemia*, and her *Line*, as much as any man whatsoever, and shall be as ready
to

to serve them, but I know not how to depart from my *Allegeance*, as I doubt these men have done.

7. *The Seventh Innovation* is, That* * Pag. 3. *these words (who art the Father of thine Elect and of their seed) are changed in the Preface of that Collect, which is for the Prince and the Kings Children. And, with a most spitefull inference, That this was done by the Prelates to exclude the Kings Children out of the number of Gods Elect. And they call it an intolerable impiety and horrid treason.*

To this I answer, *First*, That this *Alteration* was made in my *Predecessors* time, before I had any *Authority* to meddle with these things, further then I was called upon by him.

Secondly, This is not therefore to lay any aspersions upon my *Predecessor*; for

he did in that but his dutie: For his *Majestie* acknowledges, it was done by his *speciall direction*, as having then no *Children* to pray for.

And *Thirdly*, this *Colled* could not be very old, for it had no being in the *Common Prayer Book* all *Q. Elizabeths* time, she having no *Issue*.

The truth is, it was made at the comming in of *K. IAMES*; and must of necessitie be *changed* over and over againe *proratione Temporum*, as *Times* and *Persons* varie. And this is the *Intolerable Impiety*, and horrid *Treason* they charge upon *Us*.

In this *Method* the *Innovations* are set down in the *Newes from Ipswich*. But then in *Mr. Burtons Newes from Friday-street* (called his *Apologie*) they are in an other *Order*, and more are added. Therefore with your *Lords*
ships

ships leave I will not repeat any of these, but goe on to the rest, which Mr. Burton addes.

8. The eighth Innovation * is, That * *Burtons Apologie, pag. 2.*
 in the Epistle the Sunday before Easter, wee have put out In, and made it, At the Name of Iesus every knee shall bow; which alteration, he saith, is directly against the Act of Parliament.

Here give mee leave to tell you 'tis At the Name of Iesus, in the late learned Translation made in K. JAMES his time. About which many learned Men of best note in the Kingdom were imployed, besides some Prelates.

But to this I answer: First, 'Tis true, the Common Prayer Book was confirmed by Act of Parliament, and so all things contained in it, at the passing of that Act. But I hope if any thing were

false printed then, the *Parliament* did not intend to passe those slips for current.

Secondly, I am not of opinion, that if one word be put in for another, so they beare both the same *sense*, that there is any great matter done against the *Act of Parliament*.

Thirdly, this can make no *Innovation*. For In the *Name*, and At the *Name of Iesus*, can make no *Essentiall* difference here. And Mr. *Pryn* (whose *Darling* businesse it hath long been to cry downe the honour due to the Son of GOD, at the mentioning of his saving *Name IESVS*) knowes the *Grammar Rule* well, In a place, or at a place, &c.

Fourthly, if there were any error in the change of *fn* into *At*; I do here solemnly protest to you, I know not how *It* came: For authority from the *Prelates*

lates, the *Printers* had none; and such a word is easily changed in such a negligent *Presse* as we have in *England*. Or if any altered it purposely, for ought I know, they did it to gratifie the *Preciser* sort. For therein they followed the *Geneva Translation*, & printed at *Geneva*, 1557*. where the words are, *At* ^{* In O. Flav.} the Name of *I E S U S*. And that is ninety foure yeares agoe; and therefore no *Innovation* made by us.

Fifthly, this I finde in the *Queenes Injunctions**, without either word, *In* ^{* Injunction on 52.} or *At*. When soever the Name of *Iesus* shall be in any lesson, Sermon, or otherwise pronounced in the Church ('tis injoined) that due reverence be made of all persons, young and old, with lowlinesse of Courty, and uncovering of the heads of the mankind, as therunto doth necessarily belong, and heretofore hath beene accustomed.

So

So here's necessitie laid upon it, and custome for it, and both expressed by Authoritie in the very beginning of the Reformation; and is therefore no Innovation now.

* Pag. 3.

2. The Ninth Innovation * is, That two places are changed in the Praiers set forth for the fifth of November: And ordered to be read (they say) by Act of Parliament. The first place is changed thus, From, Root out that Babylonish and Antichristian Sect, which say of Ferusalem, &c. Into this forme of words. Root out that Babylonish & Antichristian Sect (of Them,) which say, &c. The second place went thus in the old: Cut off these workers of iniquity, whose Religion is Rebellion. But in the booke printed 1635. 'tis thus altered: Cut off those workers of Iniquity, who turne Religion into Rebellion, &c. To

To this I say *First*, 'Tis a notorious untruth, that this Booke was ordered to be read by Act of Parliament. The Act of Parliament indeed is printed before it, and therein is a Command for Prayers and Thanksgivings every fifth of November: but not one word or syllable for the *Forme of Prayer*, That's left to the Church, therefore here's no Innovation against that Act of Parliament.

Secondly, The Alteration first mentioned, that is, *That Sect*, or *That Sect* of them: is of so small consequence, as 'tis not worth the speaking of. Besides if there be any thing of moment in it, 'tis answered in the next.

Thirdly, both for that and the second place, which seemes of more moment: & so for the rest not only in that Book, but that other also for his Majesties Coronation; His Majestie expressly com-

manded Me to make the *Alterations*,
and see them *printed*. And here are
both the *Bookes* with his *Majesties*
warrant to each of them. So that here-
in I conceive I did not *offend*, unlesse
it were that I gave not these men *no-*
tice of it, or asked them leave to obey
the KING.

Against this there can be but two
objections, should *malice* it selfe goe to
work. The one is, that I moved his Ma-
jesty to command the *Change*. And the
other, that now, when I saw my selfe chal-
leng'd for it, I procured His *Majesties*
band for my security.

To these I answer cleerly; First, that
I did not move the King, *directly*, or
indirectly, to make this change.

And Secondly, that I had His Ma-
jesty's hand to the *Booke*, not now, but
then, and before ever I caused them to
be

be printed, as now they are. And that both these are true, I here againe freely offer my selfe to my Oath.

And yet *Fourthly*, that you may see *His gracions Majestie* used not his power only in commanding this change; but his *wisedome* also; I shall adventure to give you my *Reasons*, such as they are, why this *Alteration* was most fit, if not necessary.

My first Reason is, In the *Litany* in *Hen. 8.* his time^a: and also under *Edw. 6.* ^b there was this Clause: From the tyranny of the Bishop of Rome, and all his detestable enormities, frō al fals doctrine, &c. Good Lord deliver us. But in the *Litany* in *Q. Elizabeths* time this Clause about the Pope was left out, and it seemes of purpose, for avoiding of scandall: And yet the Prelates for

^a It was put into the Litany of H. 8. his time, as appeares in his Primer, with his Injunction before it.

^b And 'tis in both the Service Bookes of Ed. 6. both that which was printed, 1549. And in that which was after.

Ann. 1552.

that not accounted *Innovators*, or *Introducers* of *Popery*. Now 'tis a farre greater *scandall* to call their *Religion* *Rebellion*, then 'tis to call their chiefe *Bishop Tyrant*.

And this *Reason* is drawne from *scandall*, which must ever be avoyded as much as it may.

My *second Reason* is, that the *learned* make but *three Religions* to have beene of old in the world, *Paganisme*, *Judaisme*, and *Christianitye*. And now they have added a *fourth*, which is *Turcisme*, and is an absurd *mixture* of the other three. Now if this ground of theirs be true (as 'tis generally received) perhaps it will be of *dangerous consequence* sadly to *avow*, that the *Popish Religion* is *Rebellion*. That some *opinions* of theirs teach *rebelli-*
on.

on, that's apparently true, the other would be *thought on*, to say no more. And this Reason well weighed, is taken from the very foundations of Religion it selfe.

My Third Reason is, Because if you make their Religion to bee Rebellion, then you make their Religion, and Rebellion to bee all one. And that is against the ground both of State, and the Law. For when diverse Romish Priests and Jesuites have deservedly suffered death for Treason, is it not the constant and just profession of the State, that they never put any man to death for Religion, but for Rebellion and Treason onely? Doth not the State truly affirme, that there was never any Law made against the life of a Papist, quatenus a Papist onely? And

is not all this starke *false*; if their very Religion bee Rebellion? For if their Religion be Rebellion, it is not onely *false*, but impossible, that the same man in the same Act should suffer for his Rebellion, and not for his Religion.

And this King James of ever blessed memory understood passing well, when (in his premonition to all Christian Monarches *) he saith, I doe constantly maintaine that no Papist either in my time, or in the time of the late Queene, ever dyed for his conscience. Therefore hee did not thinke, their very Religion was Rebellion. Though this clause passed through Inadvertencie in his time. And this Reason is grounded both upon the practise, and the Justice of the Law

Which of these Reasons, or whether

ther any other better, were in His *Majesties* thoughts, when hee commanded the *Alteration* of this *clause*, I know not. But I tooke it my *duty* to lay it before you, that the *King* had not onely *power*, but *Reason* to command it.

10. The *Tenth Innovation* * is, That * *Pag. 3.*
the *Prayer* for the *Navy* is left out of
the late booke for the *Fast*.

To this I say, there is great *Reason* it should. For the *King* had no declared *Enemie* then, nor (*God* be thanked) hath he now. Nor had he then any *Navy* at *Sea*. For almost all the *Ships* were come in, before the *Fast-booke* was set out.

But howsoever, an excellent consequence it is, if you mark it; The prayer for the *Navy* was left out of the
Booke

booke for the *Fast*, therefore by that, and such like *Innovations* the *Prelates* intend to bring in *Popery*. Indeed, if that were a piece of the *Prelates* plots to bring in *Popery* from beyond Sea, then they were mightily overseene that they left out the prayer for the *Navy*. But else what reason or consequence is in it, I know not, unlesse perhaps Mr. *Burton* intended to befriend Dr. *Bastwicke*, and in the *Navy* bring hither the *Whore of Babylon* to be ready for his *Christening*, as hee most prophanely scoffes.

Well; I pray God the time come not upon this *Kingdome*, in which it will be found, that no one thing hath advanced or *Usherd* in *Popery* so fast, as the grosse *Absurdities* even in the *Worship of God*, which these

these Men, and their like, maintain
both in Opinion and practise.

II The eleventh Innovation, *is the *Pag. 105.
reading of the second Service at the
Communion-Table, or the Altar.

To this first I can truly say, that
since my owne memory, this was in
use in very many places, as being
most proper (for those prayers are
then read which both precede and
follow the Communion,) and by lit-
tle and little this Auncient Custome
was altered, & in those places first,
where the Emissaries of this faction
came to preach. And now if any
in Authority offer to reduce it; this
auncient course of the Church is by
and by called an Innovation.

Secondly, with this the Rubricks
of the Common-prayer booke agree:

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for

for the *first Rubricke* after the *Communion* tells us, that upon *Holy-dayes*, though there be no *Communion*, yet all els that's appointed at the *Communion* shall be read. *Shall be read?* That's true, but where? Why, the last *Rubricke* before the *Communion* tells us, that the Priest, standing at the *North side* of the *Holy Table*, shall say the *Lords Prayer*, with that which followes. So that not only the *Communion*, but the prayers w^{ch} accompany the *Communion* (which are commonly call'd the *Second service*) are to bee read at the *Communion-Table*. Therefore if this be an *Innovation*, 'tis made by the *Rubricke*, not by the *Prelates*; And Master

* Pag. 105. *Burtons* scoffe that this second service must be served in for dainties, favours too much of *Belly* and *prophanation*.
 [Then the Second service, as dainties, must bee said there.]

12 One thing stickes much in their stomacks, and they call it an *Innovation** too. And that is, bow-
 ing, or doing *Reverence* at our first com-
 ming into the Church, or at our nearer
 approaches to the *Holy Table*, or the
Altar, (call it whether you will)
 In which they will needs have it,
 that we worship the *Holy Table*, or God
 knowes what. * Pag. 105.

To this I answer. *First*, That
 God forbid we should worship any
 thing but God Himselfe.

Secondly, that if to Worship God
 when we enter into his house, or ap-
 proach his *Altar*, bee an *Innovation*,
 'tis a very *Old one*.

For *Moses* did reverence at the
 very doore of the *Tabernacle*,
Num. 20. Hezekiah, and all that *Num. 20. 6.*
 G 2 were

2^d Chron.
29. 29.

were present with him, when they had made an end of offering, bowed & worshipped, (^d 2 Chron. 29.) David calls the people to it with a *Venite*, *O come let us worship*, and fall downe, and kneele before the Lord our Maker, (^e Psal. 95.) And in all these places (I pray marke it) 'tis *bodily worship*.

^e Psal. 95. 6.

Nor can they say, that this was *Iudaicall worship*, and now not to be *imitated*. For long before *Iudaisme* began, *Bethel*, the House of GOD, was a Place of Reverence, (^f Gen. 28.) Therefore certainly, Of, and To GOD,

^f Gen. 28. 17
&c.

And after *Iudaicall worship* ended, *Venite, Adoremus*, as far upwards as there is any track of a *Liturgie*, was the *Introitus* of the Priest, all the *Latine Church* over.

And in the daily prayers of the
Church

Church of England, this was retained at the *Reformation*; and that *Psalme*, in which is *Venite, Adoremus*, is commanded to begin the *Morning Service* every Day. And for ought I know, the *Priest* may as well leave out the *Venite*, as the *Adoremus*; the calling the people to their duty, as the duty it selfe, when they are come.

Therefore even according to the *Service-booke* of the *Church of England*, the *Priest* and the *People* both are called upon, for externall and bodily *Reverence*, and *Worship*, of *God* in his *Church*. Therefore they which do it, do not *Innovate*. And yet the *Government* is so moderate (God grant it be not too loose therewhile) that no man is constrained, no man questioned, only *Religiously* called upon, *Venite, Adoremus, Come, let us worship*.

For my owne part I take my selfe bound to worship with *Body*, as wel as in *Soule*, when ever I come where *God* is worshipped. And were this *Kingdome* such as would allow no *Holy Table*, standing in its proper place (and such places some there are) yet I would worship *God* when I came into *His house*. And were the times such, as should beat downe *Churches*, and all the curious carved worke thereof, with *Axes*, and *Hammers*, as in *Psal. 74. 6.* yet would I worship in what place soever I came to pray, though there were not so much as a stone laid for *Betbel*. But this is the misery; tis *superstition* now adaies for any man to come with more *Reverence* into a *Church*, then a *Tinker* & his *Bitch* come into an *Ale-house*; the

Comparison

Comparison is too *homely*, but my *just indignation* at the *profanenesse* of the times, makes me *speake* it.

And you my *Honourable Lords* of the *Garter*, in your great *Solemnities*, you doe your *Reverence*, and to *Almighty God*, I doubt not, but yet it is *Versus Altare*, towards his *Altar*, as the greatest *place* of Gods *Residence* upon earth. (I say the greatest, yea greater then the *Pulpit*. For *there* tis *Hoc est Corpus meum*, This is my *Body*. But in the *Pulpit*, tis at most, but; *Hoc est Verbum meum*, This is my *Word*. And a greater *Reverence* (no doubt) is *due* to the *Body*, then to the *Word* of our *Lord*. And so, in *Relation*, answerably to the *Throne*, where his *Body* is usually *present*, then to the *Seate*, whence His *Word* useth to be *Proclaimed*. And
God

God hold it *there*, at *His Word*; for, as too many men use this matter, *Tis Hoc est verbum Diaboli*. This is the word of the Divell, in too many places. Witnesse Sedition, and the like to it.) And this *Reverence* yee doe when ye enter the *Chappel*, & when you *approach* nearer to offer. And this is no *Innovation*, for you are bound to it by your *Order*, and that's not *New*.

And *Idolatry* it is not, to worship God towards His *Holy Table*; For if it had beene *Idolatry*, I presume *Queene Elizabeth*, and *King James* would not have practised it, no not in those *Solemnities*. And being not *Idolatry*, but true *Divine Worship*, You wil, I hope, give a poor *Priest* leave to *Worship God*, as *Your selves* do. For if it be Gods *Worship*,
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I ought to doe it as well as You: And if it be *Idolatry*, You ought not to doe it more than I.

I say againe, I hope a poore Priest may *Worship* God with as lowly *Reverence* as you doe, since you are bound by your *Order*, and by your *Oath*, according to a *Constitution* of *Hen. the fifth*, (as appeares ^a) to give ^{a In Libro Nigro. Windefortensi. p. 65.} due honour and *Reverence*, *Domino Deo, & Altari ejus, in modum virorum Ecclesiasticorum*; That is, to the Lord your God, and to His *Altar* (for there is a *Reverence* due to that too, though such as comes farre short of *Divine Worship*) and this in the *Manner*, as *Ecclesiasticall Persons* both *Worship* and doe *Reverence*.

The *Story* which led in this *Decree* is this: *King Henry the fifth*, that *Noble and victorious Prince*, return-

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ing

ing gloriously out of France, sat at this Solemnity; and finding the Knights of the Order scarce bow to God, or but slightly, and then bow towards Him and His Seat, startled at it (being a Prince then grown as religious, as he was before victorious,) and after asking the Reason; for til then the Knights of the Order never bowed toward the King or his Seat; the Duke of Bedford answered, it was settled by a Chapter Act three yeares before. Hereupon, that Great King replied, No, I le none of this, til you the Knights doe it Satis bene, wel enough, and with due performance to Almighty God. And hereupon the forenamed Act proceeded, that they should do this duty to Almighty God, not slightly, but *Ad modum virorum Ecclesiasticorum*, as low, as wel, as decently, as Clergie-men use to do it. Now

Now if you will turne this off, and say, it was the *superstition* of that Age so to do; Bishop Jewell will come in to help Me there. For where Harding names divers Ceremonies, and particularly bowing themselves, and adoring at the Sacrament, I say, adoring at the Sacrament, not adoring the Sacrament; there Bishop Jewell (that learned, painefull, and reverend Prelate) approves all both the Kneeling and the bowing, and the standing up at the Gospell (which as ancient as it is in the Church, and a common custome, is yet fondly made another of their Innovations:*) And further, the Bishop addes *, That they are all commendable gestures, and tokens of devotion, so long as the people understand what they meane, and apply them unto God. Now with us the people did

* B. Jewells
reply to
Hardings
answer. Art.
3. Div. 29.

ever *understand* them *fully*, and *apply* them to God, and to none but God, till these *factions* spirits, and their *like*, to the great *dis-service* of God and his *Church*, went about to perswade them, that they are *superstitious*, if not *Idolatrous* gestures: As they make *every thing* else to be, where God is not served *slovenly*.

*Pag. 4. 5.
105.

13 *The Thirteenth Innovation* is: The placing of the holy Table Altar-wise, at the upper end of the Chancell, that is, the setting of it North and South, and placing a Raile before it, to keepe it from prophanation, which Mr. Burton sayes, is done to advance and Usher in Popery.*

To this I answer, That 'tis no Popery, to set a Raile to keep *prophanation* from that *Holy Table*: nor is it
any

any *Innovation* to place it at the upper end of the *Chancell* as the *Altar* stood. And this appeares both by the *Practice*, and by the *Command* and *Canon* of the *Church of England*.

First, by the *Practice* of the *Church of England*. For in the *Kings Royall Chappels*, and *divers Cathedrals*, the *Holy Table* hath ever since the *Reformation* stood at the upper end of the *Quire*, with the large or full side towards the people.

And though it stood in most *Parish Churches* the other way, yet whether there be not more reason, the *Parish Churches* should be made conformable to the *Cathedrall* and *Mother Churches*, than the *Cathedrals* to them, I leave to any reasonable man to judge.

And yet here is nothing done ei-

ther by violence or command to take off the Indifferency of the standing of the *Holy Table* either way, but only by laying it fairely before men, how fit it is there should bee order, and uniformity; I say still reserving the Indifferency of the standing.

But howsoever I would faine know, how any discreet moderate mandares say, that the placing of the *Holy Table Altar-wise* (since they will needs call it so) is done either to advance or *Ushe*r in Popery? For did *Queen Elizabeth* banish Popery, and yet did she all along her Raigne from first to last leave the *Communion Table* so standing in her owne Chappell Royall, in Saint Pauls and Westminster, and other places, and all this of purpose to advance or *Ushe*r in that Popery which shee had driven out?

And

And since *her death* have two Gracious Kings kept out Popery all their times, and yet left the Holy Table standing, as it did in the Queenes time, and all of purpose to advance or *Vsher* in Popery which they kept out?

Or what's the matter? May the Holy Table stand this way in the Kings Chappell or Cathedrals, or Bishops Chappels, and not elsewhere? Surely, if it be decent and fit for Gods Service, it may stand so (if Authority please) in any Church. But if it advance or *Vsher* in any superstition and Popery, it ought to stand so in none.

Nor hath any Kings Chappell any Prerogative (if that may be called one) above any ordinary Church to disserve God in by any Superstitious Rites.

Rites. Where, give mee leave to tell you, that the *King* and his *Chappell* are most jeeringly, and with *scorne abused*, in the last leafe of Mr. *Burtons Mutinous Appeale*, for such it is.

Secondly, this appeares by the *Canon* or *Rule* of the *Church* of *England* too, for 'tis plaine in the last *Injunction* of the *Queene*; That the *Holy Table* ought to stand at the upper end of the *Quire*, *North* and *South*, or *Altar-wise*. For the words of the *Queenes Injunctions* are these.

The Holy Table in every *Church* (marke it I pray, not in the *Royall Chappel* or *Cathedrals* only, but in every *Church*) shall be decently made and set in the place where the *Altar* stood. Now the *Altar* stood at the upper end of the *Quire North* and *South*, as
appeares

appeares before by the *practise* of the *Church*. And there to set it otherwise, is to set it *crossse* the place, *not In* the place where the *Altar* stood: and so *Stulti dum vitant vitia*---weake men, as these *Libellers* are, run into one *Superstition*, while they would avoyd another; For they runne upon the *superstition* of the *Crosse*, while they seeke to avoyd the *superstition* of the *Altar*. So you see here's neither *popery* nor *Innovation* in all the *practise* of *Queene Elizabeth*, or since.

These words of the *Injunction* are so *plaine*, as that they can admit of no *shift*.

And give me leave to tell you, that a very learned *Prelate* of this *Church*, and one, whom *I think* these men will not *accuse*, as a man like to

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advance

advance or Usher in Popery, is of the same opinion: 'Tis my Lord the Bishop of Salisbury.

May 17.
1637.

Some difference was lately rising about placing the *Communion-Table in a Parish Church* of his Diocese. The Bishop carefull to prevent all disorder, sends his *Injunction* under his hand and seale to the *Curate and Church-Wardens*, to settle that businesse: In which hee hath these two passages remarkeable. I have seene and read the Order.

The first passage is this; *By the Injunction of Queene Elizabeth* (saith hee) *and by Can. 82. under King James, the Communion Tables should ordinarily be set and stand with the side to the East wall of the Chancell.* Therefore this is no *Innovation*, since there is *Injunction* and *Canon* for it.

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The other passage is this; 'Tis Ignorance) saith that learned Bishop) to thinke that the standing of the Holy Table there, relishes of Popery. Therefore, if it doe not so much as relish of popery, it can neither advance it, nor Usher it in. And therefore this is a most odious slander, and scandall cast upon Us.

So here's enough both for the Praise and Rule of the Church of England since the Reformation. Now before that time, both in this and other Churches of Christendome, in the East and West ordinarily the Holy Table or Altar stood so; Against this Mr. Burton sayes little.

But the Lincolne-Shire Minister comes in to play the Puritane for that. Concerning which Book (falling thus in my way) and the

Namelesse Author of it, I shall only say these two things.

The one is, that the *Author* *prevaricates* from the *first* word to the *last* in the book; for he takes on him both for the *Name* and for the *placing* of the *Holy Table*, and the like, to prove, that *Generally* and *Universally*, and *Ordinarily* in the whole *Catholicke Church*, both *East* and *West*, the *Holy Table* did not stand at the *upper end* of the *Quire* or *Chancell*. And this hee must *prove*, or he doth nothing.

Now when hee comes to make his *Proofes*, they are almost *all* of them *particular*, *few* or *none* *generall* and *concludent*; For hee neither brings *Testimonies* out of the *Generall* and received *Rituals* of the *Easterne* and *Westerne Churches*, nor of *Fathers* and *Histories* of the *Church*, which

which speake in *Generall* termes of *all*, but where they speak of *particular Churches* only.

So that *suppose* the most that can be, that is, suppose his *quotations* bee all *truly* alledged, and true too in the *sense* that the *Minister* takes them (though in *very truth*, the *places*, most of them, are neither *truly* alledged, nor *sensed*,) yet they are but *exceptions* of, and *exemptions* from the *Generall practise*. And you know both in *Law* and *Reason*, *Exceptio firmat Regulam in non exceptis*. So that upon the sudden I am not able to *resolve*, whether this *Minister* hath done more *wrong* to *himselfe* or his *Readers*, for he hath *abused* both.

The other is, that in the *judgement* of very *many learned* men, which have perused this book, the *Author*

is clearely conceived to *want* a great deale of that *learning* to which hee *pretends*: or else to have *written* this *Book wholly*, and *Resolvedly* against both his *science* and his *conscience*.

And for *my owne part*, I am *fully* of *opinion*, this *Booke* was *thrust* now to the *Presse*, both to *countenance* these *Libellers*, and as much as in him lay, to *fire* both *Church* and *State*.

And though I *wonder not* at the *Minister*, yet I should *wonder* at the *Bishop* of the *Diocesse* (a man of *learning* and *experience*) that he should give *Testimony* to such a *businessse*, and in such *times* as these.

And *once more*, before I leave the *Holy Table*, *Name*, and *Thing*, give me leave to put you in minde, that there is *no danger at all* in the *Altar*, *Name*, or *Thing*. For at the *beginning*

ning of the *Reformation*, though there were a *Law* for the taking downe of the *Altars*, and setting up of *Holy Tables* in the roome of them; yet in some places the *Altars* were not suddenly removed. And what sayes the *Queene* in her *Injunction* to this? VVhy she sayes, *That there seemes no matter of great moment in this, saving for uniformity, and the better imitation of the Law in that behalfe.* Therefore for any danger or hurt that was in the *Altars*, *Name*, or *Thing*, they might even then have beene left standing, but for *Uniformity*, and the *Imitation of the Law*.

Injunct. ultim.

But howsoever, it followes in the same *Injunction*, that when the *Altar* is taken downe, the *Holy Table* shall bee set In, (not crosse) the place where the *Altar* stood; which (as is aforesaid) must

must needs be *Altar-wise*.

14 The *Fourteenth* and the last *Innovation* comes with a mighty *Charge*, & 'tis taken out of an *Epistle* to the *Temporall Lords* of his *Majesties Privie Councell*. Of which *Epistle* we got one *sheet*, and so (for ought I yet know) that *Impression* stay'd: In that *Sheet* is this *charge*, The words are,

The *Prelates*, to justify their proceedings, have forged a new *Article of Religion*, brought from *Rome* (which gives them full power to alter the *Doctrine and Discipline* of our Church at a *Blow*, as they Interpret it) and have foisted it (such is their language) into the beginning of the *Twentieth Article* of our Church. And this is in the last edition of the *Articles*, Anno 1628. in affront of his *Majesties Declaration* before them, &c. The

The *Clause* (which they say is forged by us) is this: *The (Church, that is, the Bishops, as they expound it) hath power to decree Rites and Ceremonies, and Authority in matters of Faith.* (The word is *Controversies of Faith*, by their leave) *This Clause* (say they) *is a forgery fit to be examined, and deeply censured in the Star-chamber. For 'tis not to be found in the Latine or English Articles of Edw. 6. or Q. Elizabeth, ratified by Parliament.*

And then in the margent thus, *If to forge a Will or Writing be censurable in the Star-chamber, which is but a wrong to a private man: How much more the forgery of an Article of Religion, to wrong the whole Church, and overturne Religion which concernes all our soules.*

K

This

This is a *beavie charge*, my Lords:
 But I thank G O D the *Answer's* easie.
 And *truly* I grant, that to *forge* an
Article of Religion in *whole* or in *part*,
 and then to *thrust* it upon the *Church*,
 is a most *baynous crime*, farre worfe
 then the *forging of a Deed*. And is
 certainly *very deeply censurable* in this
Court. And I would have humbly
 besought you, that a *deepe censure*
 might have beene layd upon it, but
 that this *sheets* was found after, and so
 is not annexed to the *Information*,
 nor in *Judgement* at this *present* be-
 fore you.

But then *My Lords*, I must tell
 you, I hope to make it as *cleere* as the
day, that this *forgery* was not, *that*
 this *clause* mentioned was added, by
 the *Prelates* to the *Article*, to gaine
power to the *Church*, and so to serve
 our

our turnes. But that that *clause* in the *beginning* of the *Article* was by these men, or at least by some of their *Faction*, *razed out*, and this to weaken the *just* power of the *Church* to serve *their turnes*.

They say (to *justifie* their *charge*) that this *clause* is not to be found in the *Articles English* or *Latine*, of either *Ed. 6.* or *Q. Elizabeth.*

I answer: The *Articles* of *Edw. 6.* and those made under *Q. Elizabeth* differ very much. And those of *Ed. 6.* are not now *binding*. So whether the *Clause* be in or out of them, 'tis not much *materiall*.

But for the *Articles* of the *Church* of *England*, made in the *Queenes* time, and now in *force*, that this *clause* for the power of the *Church* to decree *Ceremonies*, and to have *Authority* in con-

troversies of faith, should not be found in *English* or *Latine* Copies, till the *Yeare*, 1628. that it was set forth with the *Kings Declaration* before it, is to me a miracle; but your *Lordships* shall see the *falsehood* and *boldnesse* of these men.

What? Is this *affirmative clause* in no *Copie*, *English* or *Latine* till the *Yeare* 1628? *Strange*: *Why*, my *Lords*, I have a *Copie* of the *Articles* in *English*, of the *Yeare*, 1612. And of the *Yeare*, 1605. and of the *Yeare*, 1593. and in *Latine* of the *Yeare*, 1563. which was one of the *first printed Copies*, if not the *first of all*. For the *Articles* were *agreed* on but the *Nine and twentieth day of January*,

Anno 156 $\frac{2}{3}$. { According to the *English Account*.

3. { According to the *Julian Account*.

And in all these, this *Affirmative Clause* for the *Churches power* is in.

And

And is not this strange *boldnesse* then to *abuse* the VVorld, and falsely to say 'tis in no *Copie*, when *I my selfe*, out of my own *store*, am able to shew it in so *many*, and so *aunciently*.

But *My Lords*, I shall make it plainer yet : For 'tis not fit concerning an *Article* of Religion, and an *Article* of such *Consequence* for the *Order*, *Truth*, and *Peace* of this *Church* you should *rely* upon my *Copies*, be they never so *many* or never so *ancient*.

Therefore I sent to the *Publike Records* in my *Office*, and here under my *Officers* hand, who is a *Publike Notary*, is returned mee the *Twentieth Article* with this *Affirmative Clause* in it. And there is also the whole *Body* of the *Articles* to be seene.

By this your *Lordships* see how free the *Prelates* are from *forging* this part of the *Article*. Now let these men quit themselves and their *faction*, as they can, for their *Index Expurgatorius* and their foule *Rasure* in leaving out this part of the *Article*. For to leave out of an *Article* is as great a *Crime* as to put in; And a *Maino Rasure* is as censurable in this Court as a *forgery*.

Why, but then my *Lords* what is this *Mystery of Iniquity*?

Truly, I cannot certainly tell, but as farre as I can, I'll tell you.

The *Articles* you see were fully, and fairely agreed to, and subscribed in the yeare---156 $\frac{2}{3}$. But after this, in the yeare 1571. there were some that refused to subscribe, but why they did so, is not recorded. Whether

ther it were about this *Article* or any other I know not. But in fact this is manifest, that in that *yeare* 1571. the *Articles* were printed both in *Latine*, and *English*, and this *Clause* for the *Church* left out of both. And certainly, this could not bee done, but by the *malicious cunning* of that *Opposite Faction*. And though I shall spare *dead mens names* where I have not certainty; Yet if you bee pleased to looke backe and consider who they were that Governed busineses in 1571, and rid the *Church* almost at their pleasure; And how potent the *Ancestors*, of these *Libellers* began then to grow, you will thinke it no hard matter to have the *Articles* printed, and this *Clause* left out.

And yet 'tis plaine, That, after
the

the stirre about *Subscription* in the
 yeare 1561. the *Articles* were *setled*
 and *subscribed* unto at last, as in the
 yeare 1572. with this *Clause* in them
 for the *Church* : For looking far-
 ther into the *Records* which are in
 mine owne hands, I have found the
Book of 156 $\frac{2}{3}$. subscribed by *all* the
Lower house of Convocation, in this
 very yeare of *Contradiction*, 1571. Dr.
John Elmar (who was after *Lord*
Bishop of London) being there *Pro-*
loquutor : *Alexander Nowell Deane*
of Saint Pauls, having beene *Pro-*
loquutor in 156 $\frac{2}{3}$. and yet living and
 present and subscribing in, 1571.
 Therefore, I doe here openly in
Star-Chamber charge upon that *pure*
Seet this foule *Corruption* of falsify-
 ing the *Articles* of the *Church* of
England; let them take it off as they
 can. I

I have now done, and 'tis time
I should, with the *Innuendoes*
charged upon the *Prelates*, and fit
to be answered here.

Some few more there are, but
they belong to matter of *Doctrine*,
which shall presently be answered,
In this *Volumine*, at large, to satisfy all
well-minded people. But when *Mr.*
Burtons Booke, which is the maine
one is answered, (I meane his *Booke*,
not his *Rayling*) neither *Prynne*,
nor *Bastwicke*, nor any *Attendants*
upon *Rabshakeh* shall by mee or my
care be answered. If this Court find not
a way to stop these *Libellers* mouths
and pennes, for me they shall rayle
on till they be weary.

Yet one thing more I beseech
you, give Me leave to adde, 'Tis
Master *Burtons charge* * upon the

Prelates. That the Censures formerly laid upon Malefactors, are now put upon Gods Ministers for their Vertue and Piety.

A heavy charge this too. But if he or any man else can shew that any man hath been punished in the High Commission, or else where, by the Prelates, for Vertue and Piety, there is all the reason in the world we should bee severely punished ourselves. But the truth is, the Vertue and Piety for which these Ministers are punished, is for preaching Schisme and sedition, many of their Sermons being as bad as their Libels; As Burtons Libell was one of his Sermons first. But whether this stufte have any Affinity with Vertue and Piety, I submit to any Christian Reader.

And

And yet Mr. Burton is so confident
 of his Innocency, even in this cause
 wherein hee hath so fouly carryed
 himselfe, that hee breakes forth into
 these words*, I never so much as once * Pag. 7.
 dreamed, that Impiety and Impudency
 it selfe in such a Christian State as this
 is, and under such a gracious Prince,
 durst ever thus publike ly have called me
 in question, and that upon the open
 Stage, &c.

You see the boldnesse of the Man,
 and in as bad a Cause, as (I thinke) in
 this kind ever any man had.

I shall end all with a passage out
 of S. Cyprian, when he, then Bishop of
 Carthage, was bitterly rayled upon f Lib. 1.
 by a pack of Schismaticks, his answer Ep. 3.
 was, and tis now mine; They have
 rayled both bitterly and falsly upon

me, and yet *Non oportet me paria cum*
illis facere; it becomes not he to an-
 swer them with the like, either *Levi-*
on or *Reuiling*, but to *speake* and
 write that only which becomes sa-
 uerabre. *Dei a Prius* of G. o. m. m. r. b.
 uidt *Neither shall I* in this give way
 (though I have beene extremely vili-
 fied) to either griefe or passion to
 speak, remembering that of the *Psal-*
mist *a Psal. 37. 8. Fret not thy selfe, else*
shalt thou be moved to do euill. *Y*
ni (Neither) *as by Gods grace* I shall
 the *Reproacher* of such men as these,
 make me faint or start aside, either
 from the *Right way* in matter of pra-
 ctise (they are *S. Cyprians* words
 againe) or *a certa regula*, from the
 certaine rule of faith.
 And since in former times, some
 upon *his* *distid* *hith* *spared*

7. 249 *

a Psal. 37. 8.

1. 1. 1. 1.

* 16. p. 10.

spared not to call the *Master* of the house *Beelzebub*, how much more will they bee *bold* with *them* of his *houshold*, as it is in *S. Matthew* *, *Chap.* **S. Mat. 10. 10.* And so *bold* have these men been; ^{25.} but the next words of our *Saviour* are, *Feare them not.*

I humbly crave *pardon* of your *Lordships* for this my *necessary length*, and give you *all* hearty thanks for your *Noble patience*, and your *Just and Honourable censure* upon these Men, and your *Vnanimous dislike* of them, and *defence* of the *Church*.

But because the *businessse* hath some *reflection* upon *my selfe*, I shall *forbeare* to *censure* them, and *leave* them to *Gods mercy*, and the *KINGS justice*.

FINIS.

granted not to call the Master of the
house Brethren, how much more
will they be bold with you of his
household, as is in 2. Timothy 2. Chap. 2. Verse 20.
to And so I have the same been
but the next words of our Saviour
are, Fears them not.

I humbly crave pardon of you
Lordship for this my necessary length,
and give you all hearty thanks for
your Noble patience, and your just
and Honourable censure upon these
Men, and your Vindication alike of
them, and of the Church.

But because the business hath some
reflection upon my self, I shall not
beare to censure them, and leave them
to Gods mercy, and the Kings
justice.

1